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Book Notices.

PRINCE'S DANIEL COMMENTARY.¹

This commentary is "designed especially for students of the English Bible"—the title informs us—but it will prove of interest and value to students of the original. It discusses first, in the "General Introduction," pp. 1-56, the ancient translations of the book (rather briefly), its contents, unity, authorship, date, and the historical material contained therein. The "Critical Commentary," pp. 57-193, presents full notes on selected phrases and sentences of the English Bible, with occasional longer discussions on the contents and analysis of the chapters and some of the more important subjects, *e. g.*, Shinar, the Chaldæans, overthrow of the new Babylonian empire, etc. The technical points are reserved for the "Philological Commentary," pp. 195-259. There are five additional notes, pp. 260-65, and four indices: of subjects, of Aramaic, Assyrian, and Hebrew words and stems.

Professor Prince divides the book of Daniel into two parts: chaps. 1-6 (the stories), 7-12 (the visions). The unity of the book is defended, though the use of older materials is freely conceded. Only one explanation of the bilingual character of Daniel is admitted to be possible: parts of the Hebrew text being lost, an Aramaic translation was put in their place. Reasons against the exilic date are fully stated, and the composition put into the Maccabean age. The discussion of the historical material is full and careful, on the whole, of course, unfavorable to the historicity of the stories. The possibility of a connection of the hero of the book with the Daniel of Ezekiel is dismissed rather summarily. Yet may not the Daniel of Ezekiel be the starting-point of the Daniel stories, or at least the reason why the tradition places Daniel in the exile? Belshazzar is the son of the last king of Babylon, but never king himself.

The interpolation of Darius the Mede must be regarded as the most glaring inaccuracy of the book of Daniel."

Many useful remarks are contained in the critical commentary. Of special value, even for the professional student, are the notes on such subjects as the Chaldæans, pp. 59 *sqq.*; the Greeks in Assyro-Babylonian inscriptions, pp. 78 *sq.*; fall of Babylon, pp. 92 *sqq.*; Medes and Persians, pp. 116 *sqq.*, etc. Professor Prince has collected a large amount of material and presented it in a very convenient form. In the interpretation of מְנַחֵם חֶקֶל וּפְרָסִיךְ—the subject of his own doctorate thesis—he

¹A CRITICAL COMMENTARY ON THE BOOK OF DANIEL. Designed especially for Students of the English Bible. By J. Dyneley Prince, Professor of Semitic Languages in New York University. New York: Charles Scribner's Sons; Leipzig: J. C. Hinrichs'sche Buchhandlung, 1899. viii + 270 pp. \$2.

follows Clermont-Ganneau and translates: "There have been counted a mina [Nebuchadrezzar], a shekel [Belshazzar], and (two) half minas [Medes and Persians]." It may be an Aramaic translation of a Babylonian proverb, with some historical tradition as its basis. The "son of man" is not the Messiah. The term is correctly explained "a human being," a symbol of the saints. The end of the seventy weeks of Daniel falls into 164 B. C. (the restoration of the temple worship).

Perhaps the most important service which this commentary does for us is the use which Professor Prince makes of the cuneiform inscriptions in the interpretation of the book of Daniel. The results of his special studies appear on every page, especially in the philological commentary, and are of great value. One wishes that the discussion were sometimes fuller. Some points brought out are doubtful: the identity of **בַּר** and **בִּין**, p. 195 (cf. Lindberg, *Vergleichende Grammatik*, p. 93); the connection between **אֲשַׁכְנִי** and **Ištar-apal-uṣur**, p. 195; **בְּרִיא** and the Assyrian **barû** "to be hungry," p. 199; **בָּרַם** = **בָּרַן**, p. 207. (Better Marti, § 94c; Dalman, § 55, **בָּרַם**). The process by which the stem **פִּלַח** "to split" acquired the meaning "to worship" or "serve" is rather fanciful (cf. Delitzsch, *ProL.*, pp. 176 sq.). But thanks are due to the author for the rich collection of material and its clear presentation.

The treatment of the text is careful and conservative; many emendations proposed by others are rejected.

The arrangement of the book might be criticised. Undoubtedly it will prove convenient to the class of students for whom it is primarily intended. Some of the longer notes would perhaps be more convenient in the introduction. A section might have been added on the place of Daniel in the Jewish religious history. There is no bibliography in the book, though the references to books are very full. The list of abbreviations is not complete; abbreviations like J., p. 68; P. D., p. 76; R., p. 76; M., p. 77 (in the English commentary!) can hardly be understood by the general reader. To write a critical commentary on the book of Daniel is no easy task in view of the many problems involved. It is even more difficult to present the latest results of critical research in a popular way. Professor Prince undertook this difficult task, and did his work, on the whole, in an admirable manner.

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STRACK'S THE BLOOD IN THE BELIEF AND IN THE SUPERSTITION OF MANKIND.¹

Although it is but a simple duty to tell the truth, still this duty is shirked by many even truthful men, not to speak of those moral degenerates who are bent on spreading falsehoods. The author of this book,

¹DAS BLUT IM GLAUBEN UND ABERGLAUBEN DER MENSCHHEIT. Mit besonderer Berücksichtigung der "Volksmedizin" und des "jüdischen Blutritus." Von Hermann L. Strack. Fünfte bis siebente Auflage, 12.-17. Tausend. (Neubearbeitung der Schrift *Der Blutaberglaube*.) München: C. G. Beck'sche Verlagsbuchhandlung (Oskar Beck), 1900. xii + 208 pp.; 8vo. M. 2. (= Schriften des *Institutum Judaicum* in Berlin, No. 14.)